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METHODIST EPISCOPAL MISSIONS

—IN—

Eastern Asia.

—BY—

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TO THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

In compliance with your instructions, I herewith submit a brief Report upon our Missions in JAPAN, KOREA, and CHINA.

A. B. LEONARD,
Corresponding Secretary.

John F. Goucher
No.

METHODIST EPISCOPAL MISSIONS IN EASTERN ASIA.

HAVING been commissioned by the Board of Managers of the Missionary Society to accompany Bishop Foster upon his episcopal visitation to Japan, Korea, and China, I left New York on May 17, 1893, and after a prosperous journey landed in Yokohama, Japan, June 9.

JAPAN.

The Japan of the present, with the exception of changes wrought mainly within a quarter of a century by Christianity, is the product morally of the joint influences of Shintoism and Buddhism. These religions have had full sway for centuries, but long ago they exhausted all their resources for the advancement of this people. For many centuries they have made practically no progress except what has occurred since the revolution of 1868, that being the date that marks a new era in their history. Up to the period of the revolution the education of the masses was largely neglected, and it is not strange that now widespread illiteracy prevails. A system of popular education has been devised, but it is quite imperfect and probably does not reach at the present time more than one half the children and youth of school age. There has been improvement in many respects, and the stagnant sea of a civilization produced by false religions is being stirred,

and the people are awaking from the slumber of centuries. In

Yokohama,

the principal seaport of the empire, we have a self-supporting church. Several years ago the church edifice was destroyed by a typhoon, since which time our services have been held in what is known as the Gospel Society Hall. This hall was designed as a place for conducting a night school, the delivery of lectures to young men, and a reading room. It but poorly provides for church services and renders any considerable growth quite impracticable. Several missions of other denominations have respectable church edifices, which renders our destitution only the more conspicuous. We have a lot centrally located and paid for, and the native church has accumulated nearly $1,000 (Japanese currency), to aid in the erection of a new house of worship. It is greatly to be regretted that the General Committee, at its recent session, could not see its way clear to make a direct appropriation for the erection of this much-needed house of worship. The conditional appropriation of $5,000 ought to be raised, and the church erected this year.

Our first Sabbath in Japan was Children's Day. Learning that the morning hour was to be devoted to the Children's Day services, Bishop Foster and myself repaired to the hall to be spectators of what might transpire. The services were conducted by the native lady superintendent of the school, and in a style that would have done credit to a lady in America. It was rather an interesting incident that the first addresses delivered in Japan by the bishop and the writer should have been to children and young people. On the bluff the Woman's Foreign Missionary Society has a training school for Bible women. These women are instructed in Christian doctrine and drilled in methods of practical work which fit them for

great usefulness among their sisters who are languishing in the darkness of pagan night.

Hakodate

is a city of 40,000 inhabitants, and the metropolis of Hokkaido, an island in the northern part of the empire, constituting a presiding elder's district and containing 35,000 square miles, with a population of 400,000. Here we have two good dwellings and a comfortable frame church which will accommodate 250 people, the membership of which is 175. This church has been for several years self-supporting. Here the Woman's Foreign Missionary Society has a flourishing school for young ladies, well equipped and well housed. The ladies connected with this school carry on six Sunday schools, some of which will doubtless develop into church organizations. Crossing the Tsurugu Straits to Aomori I visited

Hirosaki,

a city in the extreme northern part of the main island. Ours is the only Christian mission in the city, and the whole valley in which it is located, thickly dotted with towns and villages, is open to the preaching of the Gospel. In this city we have a church of seventy members, worshiping in an inferior chapel. Here I spent the Sabbath, preaching twice and administering baptism to four adults, one of whom was the wife of a member of the Imperial Diet. Returning to Aomori, where we have a comfortable chapel with a church organization having before it good prospects of success, we continued our journey southward to Morioko, a city of 30,000 inhabitants, where we have a society worshiping in a house occupied by the native pastor, and where a church edifice is much needed. Here a special religious service was held in a theater, and addresses were made by Bishop Foster and the writer. Proceeding still southward, we visited Sendai, a city of 60,000

inhabitants, where we have a native self-supporting church of 300 members, and where the evangelistic work is greatly aided by Bible women under the direction of the Woman's Foreign Missionary Society. Our church edifice is commodious and the attendance upon worship excellent. The

Japan Conference

opened its tenth annual session, under the presidency of Bishop Foster, in our school edifice at Aoyama, Tokyo, Thursday morning, July 6. The Conference contains 21 missionaries and 34 native ordained and 21 unordained ministers, and, including probationers, 4,034 lay members. Here are missionaries who may be properly called "fathers," as they were present twenty years ago when the Mission was founded—Soper, Davison, and Correll. Here are others who have rendered service for a series of years, who may be ranked as veterans—Bishop, Vail, Draper, Miss Vail, the two Spencers, H. W. Swartz, Worden, Fulkerson, Cleveland, Johnson, Wier, Wadman, Belknap, and Chappell. There is one novice—H. B. Schwartz—who has just entered the Mission, but he has in him the right material and needs only time to prove his excellent qualities. Among the natives there are men of sterling worth and ability, two of whom should receive special mention—S. Ogata and Y. Honda. The former was educated at Asbury (now De Pauw) University, was sent out as a missionary in the year 1885, and is an able preacher. The latter spent some time pursuing a special course at Drew Theological Seminary, and is a man of marked executive ability. The several departments of our work were thoroughly investigated and found to be in a good degree prosperous. The importance of our

Publishing Agency

can scarcely be overestimated. If we are to have in this empire a great Church, we must have, as a means of its

creation in part, the free circulation of Christian literature. We now have the germ of what will grow into a Japanese Methodist Book Concern in due time, and it should be carefully nurtured and developed as rapidly as means will allow. Missionary money is certainly well and effectively used when it is put into the production of religious tracts, periodicals, and books. Our

Anglo-Japanese College

is located at Aoyama, Tokyo. In 1883 the Rev. J. F. Goucher, D.D., of Baltimore, was impressed with the importance of having an educational institution planted at the capital of the empire. With that foresight, wisdom, and generosity which have so often characterized his conduct, he contributed the money for the purchase of a plot of ground, consisting of twenty-five acres, as a college site, and then donated a handsome sum for the erection of a building that has been appropriately named Goucher Hall. The generous gift of Mrs. Philander Smith and her son-in-law, Mr. W. E. Blackstone, added a commodious building which now houses the Philander Smith Biblical Institute. Upon the same grounds the Woman's Foreign Missionary Society has a school for young ladies and has just completed a spacious building for an industrial department. The grounds are laid out with artistic taste and skill and present a very attractive appearance. After having visited the sites of schools of other missionary societies, I can testify that for spaciousness and sightliness ours excels them all. Indeed, it is conceded that our school property is the most desirable owned by any denomination carrying on mission work at the capital. The buildings consist of Goucher Hall, a three-story brick edifice; the Philander Smith theological building, also three stories high; and dormitory, of two stories, furnishing sleeping apartments for one hundred and twenty students. These buildings are all substantially constructed of brick, are of symmetrical pro-

portions, and well adapted to the purpose for which they were designed. Four departments, the collegiate, normal, theological, and industrial, are in successful operation. Already a considerable number of graduates of our theological school have entered the ministry of our Church. At the Conference nine promising men were admitted to the traveling connection, seven of whom but a few days previous had received their certificates of graduation. The great importance of our schools here cannot be overestimated. This will always be our main educational center, and should be managed with that fact in view. While speaking of our educational work mention should be made of our school (Chinzei Gakkwan) at

Nagasaki,

which is successfully carrying forward literary and theological instruction. We have all the schools in Japan that we can support for the present. Those that are above mentioned, and the several schools under the management of the Woman's Foreign Missionary Society, afford facilities for all the school work that should be attempted at the present stage of our work. The question of

Pastoral Support

in Japan is of the utmost importance and demands the most careful consideration. Methods that were wise and successful in the beginning have been outgrown and are now an obstruction. The existing method of making appropriations of missionary money to the work in Japan was what was needed in the earlier years, when native agencies were few, but are notoriously defective at the present time, when native agencies are in the ascendency. Careful investigation shows that while in other lines of development there has been encouraging progress, in the matter of pastoral support there has been for several years constant relative falling off. Both missionaries and native

preachers see and deprecate this fact and are anxious that the evil shall be remedied. The cure must be found in a change of financial administration, and it is believed that the needed change can be readily effected. The following plan for the financial administration of the native evangelistic work was recommended to the General Committee at its recent annual session and was referred to this Board for special consideration. It is as follows: *

1. That the appropriations for the support of native pastors and evangelists be made for the Conference year in place of the calendar year, so that the money may be distributed among the preachers and charges at the session of the Annual Conference with special reference to the needs of both.

2. The sum appropriated for a given Conference year shall be in some proportion to the amount raised by the churches for pastoral support (exclusive of contributions for other purposes) during the previous Conference year; said proportion to be determined by the General Committee from year to year. For the Conference year beginning July, 1894, we estimate that the sum should be $. The sum required from the churches shall be increased from year to year as ability for self-support shall warrant.

3. An additional sum shall be appropriated each year for new work, equal to three times the amount contributed by the churches in Japan to the treasury of the Missionary Society.

4. The whole sum appropriated for the purposes above specified shall be administered by the Japan Conference in substantially the same manner as missionary money is administered by the Annual Conferences in the United States, namely, the presiding elders shall be a Committee on Missions, and shall divide the whole sum appropriated for native evangelistic and pastoral support among the districts,

* The plan here given is equally applicable and necessary in the Foochow and North China Conferences.

pastoral charges, and new points to be opened, and report the same to the Annual Conference, which shall have power to amend said report, the final result to be approved by the presiding bishop.

5. The several sums appropriated shall be paid to the preachers by the treasurer of the Mission in monthly installments. Should any preacher refuse to serve the charge to which he is appointed, or should he absent himself, to the neglect of his work, from his charge without the consent of his presiding elder, the treasurer shall on notification of the presiding elder withhold the whole or any part of the sum appropriated, in proportion to the time said preacher has failed to render service.

It will be observed that this plan proposes to change the financial administration of this department of work from the calendar to the Conference year. This is absolutely necessary to secure an intelligent and fair distribution of missionary money. According to the plan that is now operated, the appropriations are made to men according to their respective positions as supplies, probationers, deacons, and elders, and with little, if any, regard to the number in the preacher's family or to what the church to which he is assigned may be able to pay. If at the session of the Conference the bishop finds it necessary to remove a man from one charge to another, as is frequently the case, the salary goes with the man, though the charge to which he goes may be abundantly able to pay a part or even the whole of his salary. The natural and inevitable result of this plan has been to weaken and keep down effort on the part of the church to support their own pastors. It also makes the pastors entirely independent of their people, so far as personal support is concerned, and so eliminates a wholesome sense of dependence which with most mortals is necessary to produce sustained activity. It is not strange that such a system of pastoral support during the year which closed July, 1893, should have yielded but $1 to $10

furnished by the Missionary Society. An important result of the proposed method of administration will be a more careful scrutiny of the men who are admitted to membership in the Conference. Under the plan now in operation when a man is admitted he goes upon the list to be supported by missionary money, and the number admitted in no way affects the salaries of those who vote for admission. When it is known that each new man admitted will share in the lump sum at the disposal of the Conference, the door of admission will be more carefully guarded—a thing that is greatly needed.

Enlargement of the work and loyalty to the Missionary Society are provided for in the proposed plan by the annual appropriation of a certain sum bearing a given proportion to the amount contributed the previous year by the charges to the missionary treasury, said sum to be used only for opening new points. This new plan places a proper responsibility upon, and gives a needed dignity to, the native ministers. They now largely outnumber the foreigners, and yet they have no voice in the financial administration of the Church. They are simply on the pay-roll, and the presiding elders are frequently spoken of as paymasters. These native brethren are sometimes twitted by their heathen neighbors as being only employees of presiding elders, of whom they receive their pay, and they feel such taunts keenly. They ask to share the responsibility of administering the funds appropriated for their own support, and the request is reasonable. The ability and tact for self-government can be developed only by sharing responsibility. These preachers, some of whom are now past middle age, and who have spent a goodly number of years in the service of the Church, can be trusted to share in the financial administration of the work in which they are engaged, and their influence will tend to promote effectiveness and economy.

It should be added that this plan has been *unanimously*

approved by both the missionaries and the native brethren by separate votes, after the most thorough discussion, and it is the earnest desire of all that it may meet with favor at the hands of the managers of the Missionary Society and the General Committee.

Nagoya

is a city of great importance located in the central-southern part of the main island, and one of the great Buddhistic centers of the empire. Here we have the largest Christian church edifice in the city, and the largest and best of our denomination in the country. It is a substantial wooden structure with a well-proportioned steeple, and will accommodate about six hundred people. Adjoining the church we have a comfortable house for a foreign missionary and a parsonage for a native pastor. The Woman's Foreign Missionary Society has a prosperous girls' school held in rented quarters. They need, and probably will have in the not distant future, a building of their own.

Kiu-Siu

is the southernmost of the three principal islands of the empire, of which Nagasaki is the principal seaport of southern Japan. Here our Chinzei Gakkwan Seminary, already mentioned, is located, and the Woman's Foreign Missionary Society has an excellent girls' boarding school. Our mission property as a whole is splendidly situated on a hillside overlooking the harbor, and consists of four good residences and the school buildings already mentioned. At Fukuoka and Kumamoto, important cities, we have work established. At the former there is a membership of one hundred, with a rather inferior chapel as a place of worship, while the Woman's Society has a flourishing girls' school well housed. At the latter place, where there is a membership of one hundred, a new church and parsonage have just been completed. All through this island the

people are, as a rule, favorably disposed toward Christianity, and our prospects for success are very encouraging.

Property Titles.

All our church property in Japan is held by a very uncertain and precarious title. The laws of the empire prevent any foreigner or foreign corporation from obtaining a title for real estate that will stand a legal test. Recently there has been before the National Diet a very drastic bill providing severe penalties for any native who would in any way abet the securing of real estate by foreigners.

The bill did not pass, as the Diet was dissolved by the emperor while the bill was under consideration. It is believed that the intense antiforeign spirit that has prevailed for several years is becoming somewhat modified, and it is hoped that the bill proposed will not be enacted into a law. As it now is, foreigners and foreign corporations are prevented from holding property, so that there seems to be no way but to deed our property formally to native boards of trustees. This seems to be necessary in order to save missionary property from the possibility of confiscation.

KOREA.

Our mission in Korea was opened in 1885. In completing our treaty relations with the king, our minister, Gen. Lucius H. Foote, secured a promise that religious toleration should be proclaimed, and though such proclamation has not been publicly made, the policy pursued has been of a tolerant character. The king is understood to look with favor upon the presence of our missionaries, and has given countenance to their work by giving names to our schools and hospitals.

Our compound, including the property of the Missionary Society and of the Woman's Society, contains about four acres and is splendidly located near the west gate of the

city. The site is composed of two knolls divided by a narrow vale with graceful slopes. Upon one of these knolls stands the school building, printing house, and one residence belonging to the Missionary Society, and on the other the school building and home of the Woman's Society. In the vale between are three missionary residences and two hospitals, one for men and the other for women. Besides the buildings already indicated, there are on the compound one missionary residence and two small chapels. At the south gate of the city, where the hospital is to be erected, one wing of which is finished, we have a site in every way as commanding as the one already described, containing about one half acre. Our missionaries have certainly exercised excellent judgment in selecting locations for church institutions in the city of Seoul. It is proposed at as early a day as possible to erect a new hospital building and concentrate our medical work at the south gate of the city. This is the next important work to be accomplished. Our present hospital is too small by more than one half and is dangerously near our missionary residences, particularly in view of the numerous contagious diseases that must be treated. In the heart of this heathen city of 250,000 inhabitants, on the widest and best street, we own a lot fifty feet square, upon which a chapel with a seating capacity of five hundred at least should be erected. Up to this time our work has been on the rim of the city, but the time has come to plant our banner at its center. Less than a square away we own a lot, which with the addition of another which can be readily secured, will make a site for a bookstore and printing press. We also own jointly with the Woman's Society a plot of ground at the east gate of the city, where a medical dispensary has been established and a chapel erected. The property now owned by the two societies in this city is estimated to be worth at least $50,000, and could not be replaced for that sum. We also own property at Chemulpo,

Wonsan, Pyong Yang, and Eui-ju, where we have opened work on a small scale. The membership of the church, including probationers, is about two hundred and fifty. In no Asiatic mission have we achieved as great results in the same length of time.

CHINA.

The territory of our North China Mission lies in the northeastern part of China proper, extending a little beyond the great wall, and contains more than twelve thousand square miles. In the greater part of this territory the population is very dense, and as a rule kindly disposed toward foreigners and the Christian religion. Our growth in this field has been steady from the beginning, and we now have a membership, including probationers, of 2,856. At the annual session of the Mission, held last September, the work was organized into an Annual Conference.

The principal centers of operation are Peking, Tientsin, and Tsunhua. In these cities we have property aggregating in value $136,970. In Peking our compound consists of five dwellings, the university building, intermediate and primary schoolhouse, hospital, and one chapel. The university edifice is two stories high and sufficiently spacious for present needs. The dwellings are modest, comfortable, and plainly furnished, but the hospital is altogether inadequate to the needs of the work, and its accommodation should be enlarged. Excellent judgment has been exercised in the purchase of real estate. In other parts of the city there are two chapels well located, one of which is old and dilapidated and should be replaced and its grounds enlarged. Here also the Woman's Society has a woman's training school, girls' boarding school, and ladies' home. At Tientsin we have two comfortable dwellings and two good chapels, one of which has but recently been dedicated. Here the Woman's Society has a missionary home, girls' school, and a first-class woman's hospital. At Tsunhua,

near the great wall, there are three residences, all in good condition; two good chapels, one of which has just been completed; and a first-class hospital. The Woman's Society also has a home and girls' boarding school and woman's hospital. In seventeen other towns in the bounds of the Mission we own chapels, and in many more chapels are rented. The work in North China is in excellent condition and is steadily moving forward.

Central China.

In Central China we have four principal points. Four hundred and fifty miles up the Yangtse is

Kiukiang,

with 200,000 inhabitants. In this city we have four excellent residences, plainly and substantially furnished. Here the Kiukiang Institute and school for boys is located. It is supplied with good substantial buildings, appropriately furnished, and contains a commodious chapel, which affords excellent accommodations for church services. A dormitory provides for about eighty students, all of which were occupied. In connection with the school there is the beginning of an industrial department, consisting of furniture and carpenter shops, and a printing press, all of which were doing creditable work. On what is known as the Foreign Concession, which occupies a considerable space outside the city walls and along the river front, stands St. Paul Chapel, in which an English service is held every Sabbath morning for the accommodation of the families of the consular and customs officers and such other English-speaking people as may be in the city. On Sabbath evenings a native service is held, upon which there is always a large attendance. There are two street chapels located in different parts of the city, in which daily preaching services are held and in connection with one of which there is a day school for boys. In this city the Woman's Society

has an excellent ladies' home and flourishing girls' boarding school. From this center two large circuits extending into the country are worked by the missionaries and native preachers. Descending the river two hundred miles we come to

Wuhu,

a city of 200,000 inhabitants. Our compound is located on a bluff overlooking the river, and can be seen from the deck of a steamer from a distance of about eight miles. The property consists of two residences, a well-appointed hospital, a school building, and a chapel, erected by the Woman's Society, but now opened by the Missionary Society. This school building is unoccupied, except during a few weeks in the winter, when a training school for native helpers is carried forward. It was thought at one time that this building might be converted into a deaconess home, but that idea has been abandoned. It would afford excellent accommodations for a school for the children of missionaries and other foreigners, and it is believed such a school would be self-supporting from the beginning. Besides, it would save much expense by rendering it unnecessary to bring missionary families to the United States for educational advantages. These buildings are all well located so far as healthfulness is concerned, but, being two miles from the city, the site is rather inconvenient for missionary operations. There is in the city a chapel in which daily preaching services are held, and in connection with which there is a boys' school. Sixty miles farther down the Yangtse we come to

Nanking,

once the capital of the empire, containing a population of 500,000. It is now the most important city in Central China Mission. Our property consists of six excellent residences, a first-class hospital, and the Nanking University buildings, consisting of Fowler theological edifice,

Sleeper Memorial Chapel, Collins Dormitory, and a preparatory building. The first was erected and named by Mrs. Philander Smith; the second by the heirs of the distinguished layman whose name it bears; the third by Mr. Collins, of Pennsylvania; and the last by the Missionary Society. These buildings are all of excellent architectural design, splendidly located, and well adapted to the purposes for which they were erected. Within less than five minutes' walk is the compound of the Woman's Society, upon which are a ladies' home and a girls' boarding school building of beautiful design and excellent furnishing. In the southern part of the city, in a rented building, a most hopeful evangelistic movement has been inaugurated, in connection with which there is a boys' school. Medical dispensaries have been established in several neighboring towns, in connection with which regular evangelistic work is carried forward. Fifty miles farther and we reach

Chinkiang,

with 200,000 inhabitants. Here there are two good residences, a school building of beautiful design erected by special gifts made by German Methodists in America, and a commodious native chapel. The Woman's Society have a ladies' home, girls' boarding school, hospital, and an orphanage. Within the past year a residence has been erected and work opened at Yangchow, a large city fifteen miles north of Chinkiang, and one of the best built and cleanliest cities to be found in China. The membership of the Central China Mission, including probationers, is 586. Passing on down the river one hundred and fifty miles we come to

Shanghai,

the great commercial emporium of China. It seems strange, in view of the relation of Shanghai to the whole of the Yangtse valley, that our Society has not planted a mission in that city. All missionaries and missionary sup-

plies destined for our work in the Yangtse valley, extending to Chungking in West China, must not only pass through Shanghai, but be reshipped at that point. It is true that the Methodist Episcopal Church, South, has made that city their headquarters, but it is also true that they do not and cannot fully occupy the field. There is an immense population that is not reached by any missionary agency and that needs the Gospel as badly as any people in China. What is most needed is a printing house at that halfway point between North China and the Foochow Conference. Such an institution would be from the outset self-supporting, and would constitute a much-needed bond of union between our four missions and furnish a Christian literature for all the Methodisms of the empire.

Foochow Conference.

Foochow is the headquarters of our oldest mission in China, the work having been opened in 1847. Our mission premises are finely located upon a large island in the Minn River, at an elevation of about three hundred feet, the whole city being plainly in view. Our property consists of six excellent dwellings, plainly but comfortably furnished; the Anglo-Chinese College edifice, a substantial building well constructed and ample for present necessities; the press building, which also provides, though inadequately, for our theological school; and a chapel which, though it accommodates 400 people, is too small often for the congregation worshiping in it. The schools are prosperous, the college having an attendance of about 120, and the theological school of about 30. The latter school greatly needs a building of its own adapted to the work it is doing. The press has been from the beginning self-supporting, and is steadily growing. In this city the Woman's Society has three good residences well furnished, a girls' boarding school, woman's training school, two hospitals, and an orphanage.

Hinghua

is the center of a large and growing evangelistic movement. For three years a revival has prevailed which constantly widens in scope and increases in power. The Hinghua dialect being very different from that spoken in Foochow it has been found necessary to open a theological training school for the education of preachers to preach the Gospel to the sixty millions of people in that region of country. There is here also a boys' school, and the Woman's Society has a girls' boarding school and woman's training school. At

Kucheng

we have a boys' boarding school, a well-appointed hospital, also a woman's training school, under the management of the Woman's Society. A growing evangelistic work is moving forward with promise of large results.

Hokchiang

is another center of growing importance. For many years great difficulties have beset our work in that city and surrounding country, and there have been times when the most hopeful despaired of success. Recently eight families of the literati have been reached, and the work among that class promises to be of great importance. There is here an excellent chapel with residence for native pastor, and an excellent boys' school, also a woman's training school. Still another center is at

Ingchung,

but having had little supervision by missionaries the success heretofore has not been encouraging. Recently there has been encouraging success, and it is regarded now as a hopeful field. The boys' boarding school and woman's training school are doing a good work. In many places in the Conference there are day schools for boys and girls, always separately conducted (the latter under the manage-

ment of the Woman's Society), in which large numbers are being instructed in the doctrines of Christianity. Our success in this Conference during the past year has been unusual, there having been an increase in the membership of the Church of 1,175, the entire membership, including probationers, being 7,134.

Property Interests.

At all the points visited I investigated carefully the condition of our property, and found it, as a rule, in good condition. I am prepared at any time to give to the Board information in detail concerning the residences of missionaries, school property, chapels, etc.

Respectfully submitted,

A. B. LEONARD.